
**A HISTORICAL STUDY OF CONTEMPORARY SIGNIFICANCE OF
RABINDRA NATH TAGORE IN THE DISCOURSE OF NATIONALISM**

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ABSTRACT

An anti nationalitarian propensity is extremely clear from these words. The sentiment of nationalism being the main driver of war, aggression and passing remaining parts at the center of Tagore's lessons. However, he is alluded to as the best nationalist figure of the Bengali renaissance. To be sure, Tagore's most noteworthy inheritance lies in the way that three country conditions of the present reality – in particular, India, Bangladesh and Sri Lanka, owe their national songs of praise to this anti nationalitarian virtuoso. The dangers for us not to take up Tagore's direction are excessively high. The current type of nationalism that works reasonably inside a "maniac" doctrinal structure is compromising our actual endurance. Brutality is spreading all over the planet like virus. Our huge killing power is multiplying regularly with the presentation of yet more sophisticated ammunition in our weapons store. Paul Hirst, a main international social scholar, has anticipated that with the possibilities of environmental change that may weaken our assets and result in mass relocation from a deficiency of "tenable land in profoundly populated regions like Bangladesh or the southern shoreline of China," or "desertification or water deficiencies in the Middle East or Southern Europe" ; expansion in the worldwide pay imbalance; growth of basic freedoms infringement around the world; America's journey for worldwide dominance and difficulties from "new 'vs' armed forces" to the tactical authority, just as the overall childishness of the created countries, thracens the world with a "contention ridden international climate" in the twenty-first century, with the possibilities of a few conventional wars, to restricted atomic conflict"" .

Keywords: *Contemporary, significance rabindra nath tagore , nationalism*

INTRODUCTION

An anti nationalitarian propensity is extremely obvious from these words. The sentiment of nationalism being the underlying driver of war, aggression and passing remaining parts at the center of Tagore's teachings. However, he is alluded to as the best nationalist figure of the Bengali renaissance. To be sure, Tagore's most noteworthy inheritance lies in the way that three country conditions of the present reality – to be specific, India, Bangladesh and Sri Lanka, owe their national songs of devotion to this anti nationalitarian virtuoso. Furthermore this represents a genuine problem in the investigation of Tagore's thoughts on country and nationalism.

In a bid to adequately comprehend and settle this problem, it must be perceived that Tagore was against the idea of nationalism in its military or aggressive sense – what could, really be alluded to as hyper nationalism.

He was a vigorous devotee of an intuitive world, a universe of dialouge among civilizations and social orders. The rule of all inclusiveness would be the foundation of such a world, where countries would not be directed exclusively by confidence and self delight, however be a piece of a higher edified local area of social orders. Tagore likewise imagined an entomb civilisational coalition – a blend of the East and the West, and an advantageous interaction of all world civilisation in the bigger setting. For sure, he was discontent with the moral cannibalism that the provincial powers were depending on in their states chasing their own political and economic interests. But then, he intensely expected the day when the two would meet. In a letter to Foss Westcott, he composed, Believe me, nothing would give me more prominent satisfaction than to see individuals of the West and the East walk in a typical campaign against all that denies the human soul of its significancel.

Rabindranath Tagore and Nationalism:

Throughout the entire existence of contemporary writing we don't observe any one who battled and worked for mankind as Tagore did. His love for man was not restricted to topographical limit, it was widespread. Tagore was misjudged on this outlook. Pundits assaulted Tagore by bringing up that his feeling of nationalism was quelled by his enthusiasm for internationalism. However, pundits neglected to separate the two terms patriotism and nationalism undoubtedly. They utilized them interchangeably. He was a genuine loyalist, a nationalist among loyalists.

His idea of nationalism is not quite the same as the normal flood of nationalism. Nationalism to him doesn't mean national vanity. He is pleased to announce his contempt towards national vanity all through his writings. Assuming patriotism implies love for one's own country, Tagore is certainly a nationalist. However, if, patriotism implies something different, he isn't a loyalist, he most definitely admit it. His patriotism implies love for the nation, love for humankind and love for the world. For love of oneself, regardless of whether national or individual amounted to nothing pretty much than self destruction. He didn't have confidence in stripped nationalism. His nationalism was international in standpoint for he was the lover of humankind. His ideology might be discussed through his exposition Nationalism (1916), when he says;

In observing the arrangement of our problems we will have assisted with taking care of the world problem also. What India has been, the entire world is presently. The entire world is becoming one country through logical office. Furthermore the second is showing up when you should likewise observe a premise of solidarity which isn't political. Assuming India can propose to the world her answer, it will be a commitment to humankind. There is just a single history – the historical backdrop of man. All national accounts are simply parts in the bigger one. What's more we are content in India to languish over such an incredible reason.

Every individual has his self esteem. Accordingly his beast impulse drives him to battle with others in the sole quest for his personal responsibility. In any case, man has likewise his higher senses of compassion and shared assistance. Individuals who are inadequate in this higher moral power and who thusly can't join in partnership with each other should die or live in a condition of debasement. Just those individuals have made due and accomplished civilization who have this soul of co-activity solid in them.

The perspectives on a portion of Tagore's peers introduced an alternate picture still, however one that loans backing to Mahalanobis' understanding. Remarking on Tagore's extremely open resistance of the way of thinking and practice of „noncooperation“, a publication in the pages of the Calcutta paper Ananda Bazar Patrika on 19 August 1925 catches a portion of the kind of the eager analysis Tagore was exposed to. „The ridiculous assessments of the Poet might interest the individuals who live in a fantasy world“, the paper composed, „but the people who are grounded in the dirt of this nation and know about the real factors ... will most likely feel that the Poet's futile works are tragic and pitiful“. An article distributed in 1928 by a Bengali Gandhian went even further: „it won't be treacherous to say that he [Tagore] is unsuitable to be a minister at the holy conciliatory ceremonies for freedom“. These discomfiting judgements show why Tagore the anti-nationalist, anti-non-co-administrator and pundit of Gandhi is regularly disregarded for the more anesthetic picture of Tagore as Bengali social symbol, energetic creator of Amar Shona Bangla and a delegate of Indian social virtuoso; generally perceived by means of his verse and his Nobel Prize.

Simultaneously, Tagore's legacy is additionally convoluted by specific patterns in Indian postcolonial historiography. Work arising out of the Subaltern Studies Collective has frequently advanced a more mind boggling chronicled investigation, moving past a straightforward dichotomy among nationalism and anti-nationalism. In this adaptation of Tagore's place from quite a while ago, he is at the same time both inside and outside: a Bengali scholar profoundly set apart by his „cosmopolitanism“, „modernism“ and other subordinate sayings of western common scholarly and social life. However, in this method of examination, Tagore again and again experiences oversimplified use of different Western groupings, for instance as a „romantic modernist“.

OBJECTIVES OF THE STUDY

1. To study on rabindranath tagore and nationalism:
2. To study on India's Identity based Nationalism

What is Tagore's 'nation'?

Tagore was, it ought to never be neglected, an artist first. Consequently he followed the proverb: „never choose a straightforward definition when a comparison will suffice“. E. P. Thompson noticed this propensity in first experience with the 1991 version of Nationalism, and cited his dad, E. J. Thompson, as having censured Tagore over this point („no man should leave himself alone helpless before his similes“. Be that as it may, indeed, on the topic of the country, Tagore gives one of his more clear assertions. A country, he says, is perceived „in the feeling of the political and economic association of a people“ and is „that viewpoint which an entire populace accepts when coordinated for a mechanical purpose“. Quickly we get a feeling of Tagore's essential utilization of the term. For Tagore, a country can't be compared with „ethnic“, nor straightforwardly with a social or phonetic gathering. It might have been conceived out of – and still involve – such peculiarities, however for Tagore the country is particularly present day and only Western. Its „mechanical purpose“ ensnares an instrumental sanity in its political hierarchical structure.

The country is a power that is more noteworthy than the amount of its parts: it has a reason, and this intentional component is reified as the state. Subsequently, in Tagore's study, the country is consistently the „nation-state“.

Benedict Anderson characterizes the country as "envisioned local area" yet recognizes that it is "famously hard to characterize, let alone to investigate": "Country, nationality, nationalism". Hugh Seton-Watson keeps up with, "no 'logical meaning of the country can be concocted". Ernst Gellner sees that nationalism is an "development," "manufacture": "Nationalism isn't the enlivening of countries to hesitance: it designs countries where they don't exist" . In spite of its "legendary" quality, and the hardships engaged with characterizing it, the peculiarity actually appreciates significant political and enthusiastic authenticity in modern society. Charles Ashcroft et al. insist that disregarding the entirety of its hostility, and the trouble of conjecturing it sufficiently. [nation/nationalism) stays the most unappeasably powerful power in 20th century governmental issues" .

Gora: Nationalism as Civilizational Universalism:

The novel is set in the setting of the period later the Sepoy Mutiny in 1857, a time of rising discontent contrary to harsh British principle. It was the —stirrings of national cognizance towards the finish of the last century that —created the authentic and group environment for Gora. The possibility of the advanced country state entered Indian culture in the second 50% of the nineteenth century, yet Tagore was ambivalent towards the western idea of the country, especially the —idea of a monocultural nationstate, and towards nationalism itself. Thus in Gora, Tagore harps on the civilization parts of nationalism, one that is required in a multicultural, multiethnic and multireligious country like India. The possibility of Bharatvarsha is a vital idea in Gora. It isn't just a geological region, it is related to confidence, religion, custom, traditions and the native upsides of the subcontinent. Bharatvarsha is an otherworldly _entity' that incorporates time itself, appropriating —the far off past and the considerably farther future, while weaving a specific string in a specific example in the immense fate of mankind.‡

Samaj: Tagore's alternative construct to the Nation State:

Endeavor to propose a cultural texture that is most appropriate to the Indian situation. While he scrutinizes the NationState as —an economic or political association of a people...which an entire populace expects when coordinated for a mechanical purpose‡, he sees the idea of samaj [society] as having —no ulterior reason‡.

It [the establishment of society] is an unconstrained selfexpression of man as a social being. It is a characteristic guideline of human connections, so men can foster beliefs of life in collaboration with each other. It has additionally a political side, however this is just for a specific reason. It is for selfpreservation.‡

Tagore, subsequently, plainly advocates a characteristic type of society for India, without the Western organization of nationstate and the idea of political nationalism. The shortfall of the mental sensation of nationalism would guarantee the shortfall of radical personality based nationalism. The Indian culture would charge better assuming it remained simply an Indian culture, with all its indigenous customs, esteem frameworks and lifestyle ,as it had been for the many years before the British imported inside India the idea of a nationstate.

The case of India's Identity based Nationalism:

In the entirety of his works, Tagore relentlessly stresses on racial and strict solidarity. In a wonderful psalm to India, entitled Bharat Tirtha (—The Indian Pilgrimage), he encourages all Indians to join across race, class and religion, shedding their difference, and remaining over the tornado of dusty governmental issues, to join in the productive advancement of their country:

Come, O Aryans, come, nonAryans, Hindus and Mussulmans—Come today, O Englishmen, come, Oh come, Christians! Come, O Brahmin, purifying your brain Join hands with all—Come, O Downtrodden, let the weight Of each affront be always dissipated propitious Is yet to be loaded up With hallowed water purified by the hint of all By the shore of the ocean of Bharat's Great Humanity!||

Tagore kept up with that India's prompt problems were social and cultural and not political. India is the world in small, this is the place where the races and the religions have met; accordingly she should continually endeavor to determine her —burden of heterogeneity,|| by developing out of these fighting inconsistencies , an extraordinary blend. In doing as such, India must, above all else, address the position issue. The position situation has become too inflexible and taken an entrancing hang on the personalities of individuals; what was once intended to present a social request by obliging the different racial gatherings in India, has now turned into a gigantic arrangement of unfeeling restraint. India should emerge from this social stagnation by instructing individuals; just when the enduring dividers of society were taken out, or made adaptable, will India recover her imperativeness and dynamism as a general public and track down evident opportunity What is the reason for political opportunity when the elites in the public arena are taking advantage of the lower classes, particularly the untouchables so mercilessly?

Tagore was of the view that such solidarity and majority of awareness could be accomplished distinctly through legitimate schooling of individuals, destruction of neediness through modernisation and development of opportunity of thought and creative mind; —Freedom of brain is required for the gathering of truth the said. It was training, and not the turning of the Charka that Gandhi recommended, which could free India from the oppression of the British expansionism. Tagore was consistent imagining a free India—liberated from the chains of realism, nationalism just as strict and racial universality—effectively looking for a typical fate with the remainder of mankind and continually advancing towards a worldwide society.

Tagore could maybe be reprimanded of difficulty. However the continuous brutality in the subcontinent legitimizes his place that joining the fad of nationalism would be lethal for India. India has since been separated into three nations: India, Pakistan and Bangladesh; ten million individuals were made destitute in the repercussions of the freedom of India and Pakistan in 1947, 1,000,000 of which additionally lost their lives in interreligious riots ; two significant wars have been battled in the subcontinent, with line clashes and dangers of additional wars, including an atomic conflict, a few uproars have likewise broken out between the Hindus and the Muslims, asserting a huge number of lives. India actually stays a helpless country, with political defilement overflowing, and situations of the oppressed a day by day reality. Tagore's expectation that joining the temporary fad of nationalism would make India a poor person of the West has additionally materialized. In spite of the fact that India is a free nation now, the assignment of nationalist ideology has deleted the feeling of India's distinction as a general public, fit for remaining all alone; manufacturing of connections with the West based on inconsistent conditions (since India has only duplicated the Western contemplations and doesn't brings anything to the table of her own) has permitted neo colonialist controls to work over the country both unequivocally and certainly, spelling political and cultural destruction for its kin. At last, the new upsurge of radical personality based nationalism in the subcontinent leaves us with no other option except for place an unavoidable trust on his model of country, nationalism and society. It would be fitting to finish up the paper with a piece of Tagore's work that adequately summarizes the whole inquiry in question.

Where the brain is without dread and the head is held high; Where information is free;

Where the world has not been separated into pieces by slender homegrown dividers; Where words come from the profundity of truth;

Where indefatigable endeavoring extends its arms towards flawlessness;

Where the unmistakable stream of reason has not gotten lost into the troubling desert sand of dead propensity;

Where the brain is driven forward by you into truly extending thought and activity—Into that paradise of opportunity, my Father, let my nation awake.!!!

CONCLUSION

Such a possibility projects despair and destruction on humanity. Maybe it isn't past the point of no return for us to awaken from our horrendous moral sleep and acknowledge the way of international fortitude, harmony, amicability and equity cleared by the Indian edified helpful writer, Rabindranath Tagore; by testing the ruling philosophical arrangement of selfish nationalism and patriotism, we could in any case turn away the all-devouring bad dream before us and modify the cursing direction of history. What rises up out of my conversation of Tagore's scrutinize of nationalism is the degree to which Tagore held a profound confidence in the prevalence of Indian civilisation's „social-strict model“ over the West's political „nation-state model“. What is huge is that Tagore's position, and the sorts of phrasing and ideas that he sends, renders problematic the differentiations delivered by Said's arraignment of Orientalism and the normal postcolonial ID of discourses of force based around thoughts of progress, universalist-reason, recorded laws, etc.

How are we to arrange Tagore in this persistent discourse of innovation? I propose that it is a troublesome, and here and there superfluous assignment, and via ends might want to give a few delineations of how a few endeavors to do as such have yielded counter-useful outcomes. The examination among Gandhi and Tagore is of pertinence to the thoughts created in postcolonial writing, for Gandhi has figured conspicuously here, particularly in work managing Indian history and anti-provincial obstruction methodologies. In Partha Chatterers brief correlation in his exposition on „Gandhi and the Critique of Civil Society“, he expresses that the outcome of the viciousness in the Punjab in 1919 was that Gandhi came to a „new acknowledgment ... of the key inconsistency of political activity informed exclusively by a negative cognizance with the procedural standards of a common legitimate order“. In any case, what Chatterers account doesn't delineate is the manner by which Gandhi's thoughts were created inside the setting of a discussion with Tagore about the nature of freedom.

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